

# Christian Reflector.

Vol. 2.—No. 18.

WORCESTER, (MASS.) FRIDAY, MAY 3, 1839.

CYRUS P. GROSVENOR, Editor.

## THE CHRISTIAN REFLECTOR

IS PUBLISHED EVERY FRIDAY,  
By a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination, at Two Dollars a year, payable always in advance. For Twenty Dollars paid by one hand, eleven copies; and for Thirty-six Dollars paid by one hand, twenty-one copies. The paper will be sent to subscribers by mail, unless otherwise ordered.

LET A few advertisements of a general character will be admitted at the usual rates.

ALL COMMUNICATIONS, POSTAGE PAID, will be attended to.

PRINTED BY  
H. SPOONER & H. J. HOWLAND.

## ANCIENT REVIVAL.

A copy of the second volume of "THE CHRISTIAN HISTORY," published A. D. 1744-5, fell into our hands some years ago. This is the earliest Religious periodical ever published in this country. It contains much that is interesting to the Church. We think that our readers will be gratified with a draught of this "old wine;" and below we give them an extract from an account of a revival in the town of Sutton in this county, written by DR. HALL, who was, for the long period of sixty years, minister in that town. To present it in its original aspect, we shall copy it as it was printed at first.

*Revival of Religion at SUTTON in the County of Worcester, in the Massachusetts-Province about forty Miles to the Southward of the West from Boston: In a Letter from the Rev. Mr. HALL Pastor of the Church there, to the Rev. Mr. PRINCE.*

Rev. Sir.  
AS to the Matter, you was pleased some Months ago, to write to me about, respecting the Rise and Progress of the Work of God among us; more especially in the remarkable Day, of the Lord's Visitation of his People: I have drawn up a brief Account, which is as followeth.

It more than fifteen Years since I was settled here in the Ministry: when there were about eighty Families in the Town. When I first came among this People which was in the Year 1728 I was wholly unapprized of their Condition, both as to their moral and religious Character: But before I was ordain'd their Pastor the Scene opened to my dark and Melancholy: which fill'd me with many discouraging Apprehensions as to my settling with them: And a Sense of the Greatness of the Work in general, and of some peculiar Difficulties and Hazards attending my settling among this People plung'd me into deep Distress. But however some Days before my Ordination, I was made to hope, that as dark as Things now were, I should behold the Glory of the LORD in this Place, in the Advancements of the Kingdom of Grace among this People: and I believe it was from God. And I frequently have experienced Support and quickning from this Hope, in the midst of some very gloomy Passages of Providence, that have since pass'd over me.

There was soon after my settling here, by the Favour of God, some considerable Abatement of that too common Prophaneness and some other vitiating Practices visible among us. And within the Space of two Years, we had a very large Addition to the Church more than doubling the Number of Communicants.

After this, there appear'd a gradual Abatement of religious Concern; and for the Space of five Years there was little Appearance of the Spirit of Conviction among this People. During this Term, a raging Fever swept away a considerable Number in a sudden and awful Manner. Yet few if any were observed to shift their Courses: The Filthy were filthily still; or rather growing more so, to Appearance: and a visible Symptom of a Spirit of slumbering attended Professors among us.

In the Year 1735, the great Concerns of Religion, in some considerable Degree appear'd to move upon the Hearts of many among us. At which Time it came into my Mind, (and I trust it was from God,) to visit the People of my Charge, and to apply myself particularly to every one that was arriv'd to Years of Understanding, that I might know the State of the Flock; and make particular Application to the Consciences of young and old among us.

This appeared to be attended with some very hopeful Symptoms of Success.

At this Time Family Meetings were set up in four Parts of our Town.

Articles were also drawn up and subscribed by some, if not all of said Societies, by which each Neighbourhood or Family-Society, were obliged to attend the set Times of their Meetings which was once a Month: and also engaged themselves to exercise a most peculiar Watchfulness over each other; to be free in brotherly Admonition; and frequent in religious Conversation one with another, &c. A Number of young Men among us also about the same Time form'd themselves in a Society; to be Helpers to one another in the Way of the Kingdom of Heaven. At these Meetings they frequently had a Sermon preach'd to them. And some Things now began for a while to look hopeful among us.

These religious Meetings, were mostly, if not all continued, till the late remarkable Revival among us. Yet not so but that in about five Years space, the general Face of Religion among us was sunk down to a very low and melancholy Ebb indeed.

God was pleas'd wonderfully to convince me of this, on the latter End of April 1740, and greatly to humble me; and with a most sweet and gracious band of Love drew out my Soul to look after my high Calling in CHRIST JESUS.

Now I was again at this Time filled with an encouraging Persuasion, that I should behold the Power of Religion reviving

among us in the Conversion of Souls to the Lord Jesus Christ. Together with this Persuasion, a most ardent Thirst came upon me, that I might gain Souls for whom Christ died: To which End I longed for the Sanctuary. And from this Time I had more Knowledge than ever before, what it means to preach with the Spirit and with the Understanding also: altho' still attended with great Weakness.

Soon after this, we had Lectures here usually once a Fortnight, to our young People. And the preaching of the blessed Gospel, was, by times, my great Delight.

Our Assembly frequently appear'd very solemnly attentive; and kindly to accept, urgent and repeated Assurances of the necessity of a Reformation: but I could not presently perceive that the Word took any prevailing Hold upon their Hearts.

The Fall after this, the Rev. Mr. Whittlefield preach'd in the neighbouring Town. I perceived afterwards, that some of our People were brought under Conviction, by hearing the Word from him. And some few the Winter following, appear'd to remain under Concern: but in general there were great Symptoms of Hardness of Heart: and thus appear'd more melancholy, because it was a Time of sore Mortality: for neither the Word nor Providences of God, to any genuine Appearance touched their Hearts—Upon which I told one of our Christian Brethren, (the Spring of the Year following,) that it had it in my Heart to go preach the Gospel at Smithfield, or in some Place where they had no Minister; for that I was upon the Point of despairing of Success among my own People.

But so it was, that the very next Sabbath following, I saw considerable Tokens of the Goings of God in the Congregation: Our Assembly was generally swallowed up in tears: and from this Time, I perceived a more general Concern set upon the Countenances of this People. I had just been breathing out my Complaints, with a Who hath believed our Report, &c. But now on a sudden there were some hopeful Symptoms of Life from the Dead: for sundry Persons came to me under Soul-Concern soon after. Some of which I have since Reason to think were about that Time brought out of Darkness, into marvellous Light. Some of whom were soon after visibly added to the LORD in the Way of his Communion among us.

Many appear'd under Concern; and great Attention, and great Seriousness hence-forward appear'd in our public Assemblies, and usually much weeping. And blessed be God, a prevailing Check seem'd to fall upon many Kinds of Evil-Doers: and Tavern-Hountings and Night-Assemblies of young People for wanton Pastime seem'd at once to disappear.

Upon the Election Day following, there appeared desir'd a Sermon; which they had deliver'd them, from those Words, Josh. 24. 15. Chuse you this Day whom you will serve. And soon after the Sun was down, I was inform'd that our public Tavern was clear of Town People both young and old.

In the Fall of this Year which was 1741, the Concern seem'd much to increase upon many People here both old and young, and sundry Persons more gave Grounds to hope they had received the Spirit of Adoption.

But as for the generality, of such as had been brought under Conviction, and some Amendment of Life; they still appear'd under the Spirit of Bondage, and unexplic'd as to any saving Work: which occasioned me to write on September 20th, 1741,

concerning the visible Appearance of Concern upon a frequently weeping Assembly, thus: "Many seem'd pierced with the Arrows of Conviction: but altho' I have seen it often, while Convictions fall off and Isra'el remains ungathered! But I will wait upon God, who is able to work effectually. 'Oh! when shall it once be?"

The January following, there appeared hopeful Symptoms of a broken Spirit and a bleeding Heart. What I minded down of that Date expresses thus,—"Many indeed speak trembling. I hope an hundred Persons among us are in a deep Concern, &c." A few Days after, thus,—"Sure I never needed more of the divine Help than now: many are pressing after Heaven, and many in great Distress.

Soon after this we had a comfortable Appearance of a considerable Number offering to full Communion: they came as a Cloud and as Doves to their Windows. And my Time was now almost wholly taken up in discoursing with Persons seeking the Way to Zion with their Faces thitherward.

About this Time the Rev. Mr. Edwards of Northampton; and the Rev. Mr. Parkman, and Mr. Prentiss, Neighbour Ministers preach'd here; whose Labors among us God was pleas'd to smile upon for Good.

During all this, we were not exercised with any public Out-cries in Time of public Worship; altho' there might frequently be discover'd Persons under a most deep and solemn Sense of the Truths held forth unto them.

It was observed how at this remarkable Day, a Spirit of deep Concern would seize upon Persons. Some were in the House, and some walking in the High-Way; some in the Woods, and some in the Field; some in Conversation, and some in secret Retirement: some Children and some adults, and some ancient Persons, would sometimes on a sudden be brought under the strongest Impressions from a Sense of the great Realities of the other World and eternal Things. But such Things, as far as I can learn, were usually if not ever, impressed upon Men while they were in some Sort exercising their Minds upon the Word of God or spiritual Objects. And for the most Part it has been under the public Preaching of

Word that these lasting Impressions have been fastened upon them.

Religious Societies were now set up in several Parts of the Town to be held weekly. And reading, praying, singing Praises, and speaking one to another of their particular Experiences were frequently means of Enlargement of Heart: and some were by this Means brought under Conviction who were before Strangers to the Powers of God.

(Nevertheless the imprudent conduct of a particular zealous Person or two is going beyond the proper bounds of Duty and Decency in some of these Meetings, so as to be very hurtful to the Progress of this blessed Work among us.)

Convictions in this remarkable Day of the Lord's Visitation appear'd to take hold of Men's Hearts with a permanent and abiding Power: that many poor Sinners, were made to pant for Christ as the Hart panteth for the Water-Brooks; and I trust most of them found no Rest 'till they found a Saviour.

We have had a considerable Number every brought home that were *not* destitute of the Form of Godliness; but also sundry who were before but a poor Character in Point of Morals.

And I have Reason to think a considerable Number of such were now bro't home to Christ who were before *visible* Prospects.

In the Summer 1742, but few Persons were brought under Conviction: and from that Time to this Convictions have not been so frequent among us.—Nevertheless in the Fall of the Year 1742, upon the Rev. Mr. Daniel Rogers's coming to us, we had a considerable Revival of the Work: at, and after which, the Spirit of Conviction seem'd for a while very powerful among our Children, from eight to twelve or fourteen Years of Age. A small Number of whom I would hope retain abiding Impressions. But most of them I fear are much the same they were before under Concern. Also about this Time, public Crying under Concern became something frequent among us for some little Time: though indeed seldom when we had none but our own Congregation. But such Things being *cautiously* guarded against, have never here become common. And in my Apprehension, the Gospel was attended with less Success afterwards, by Reason of the Prejudices which many among us conceived against the Work, because of some public Adoe that they concluded ought to have been better guarded against than they were. But however, such Things, I am fully convinced have been many Times altogether unavoidable, from the over-powering Views of the great Reality of the eternal World: and accordingly, that it is a great Fault in such Persons as have conceived such prejudices against the Work of the Spirit of God, because some Persons under the Operation thereof in strong Convictions of Compunction, have lost the Command of their own passions; and have discovered themselves when under the most proper Concern as to the Matter of it; yet thro' the Over-bearings thereof unable to command their own Faculties.

Although of late this Work of divine Grace has been under melancholy Abatements; yet I am not without Hope that some Souls have the Year past been savingly united to Jesus Christ. And there hath been very lately a comfortable Instance or two, to hopeful Appearance, that encourages me to hope still as for the latter Rain, and for the great Rain of GOD's Strength in due Time.

I was just now, observing something of this Work attending Children. So I would observe, that altho' the generality of such amongst us as have experienced this Work were between twenty and forty Years of Age; yet that there hath been several Instances of Persons older, yet, some of them very remarkable Instances; and one of about seventy-five Years old; who lately, and about two Years after her Conversion, departed this Life with Joy and Triumph.

THE BEST WAY.

Some things are suggested in the following article, which are worthy of attention, by those especially who think unfavorably of denominational action on the subject of Slavery. Abolitionists of this class seem to be hereby recommended not to administer baptism, by immersion, under any consideration.

1. That the system of American slavery involves important moral questions, will be evident to all who reflect upon its nature.

2. Those who deny that it falls legitimately within the province of ecclesiastical investigation, must, in order to be consistent, deny the propriety of the action of the General Assembly of the Presbyterian church in 1818, and also of all other resolutions adopted either by that ecclesiastical body or any other on the subject.

3. If the system of American slavery is to be removed in the most peaceable manner, the conscience of the church must be awakened, and all the power of Christian sympathy must be enlisted.

4. The most accessible portion of the southern community to northern persuasion is the regenerated portion. If the heart which God himself has renewed and sanctified will not bear our remonstrances, when given in a truly Christian manner, there is no hope in pressing obligation.

5. The Christians of the South must of course hearken to the voice of the Christians at the North, more readily than to any other portion of the North-men.

6. The opinions of Christians at the North, who are connected in the same denomination with those of the South, will have more respect than those connected with other denominations. Presbyterians of the North can influence Presbyterians at

the South, better than the Episcopalians or other denominations can. The same is true of the different divisions of the evangelical church.

7. The object of all discussion and action in the Northern ecclesiastical bodies, or among northern Christians, on this subject, should be, to convince their southern brethren of the sinfulness of slavery, and persuade them to abandon all connection with it, and enlist their energies against it.

8. The subject of slavery, if discussed on Christian principles, in different sections of the church, can be at once less violent in its excitements, and more efficiently reached than in any other sphere of discussion.

N. Y. Evan.

DR. CHANNING AND THE MOBS.

A writer in the Providence Journal of the 25th ult. after having spoken favorably of some parts of Channing's Letter to Phillips, holds up to deserved censure the Doctor's admission that there are certain cases in which mobs are justifiable.

Is it possible that he does not perceive that, in making the one admission, he gave up the entire argument to the mobites? For if "the usual forms of justice" may rightfully be thought "too slow," the populace being the only judges of the when, of course, they may very frequently think they have found the justifying occasion, and who shall define the limits to their application of "the code Lynch?"

Let any man ask himself, how he should construe his rights, were he made a slave; and does he not receive an answer from his own

natural, as bright, immediate, and resolute, as lightning?

1. Let any man ask himself, how he should construe his rights, were he made a slave; and does he not receive an answer from his own

natural, as bright, immediate, and resolute, as lightning?

2. Let any man ask himself, how he should construe his rights, were he made a slave; and does he not receive an answer from his own

natural, as bright, immediate, and resolute, as lightning?

3. Let any man ask himself, how he should construe his rights, were he made a slave; and does he not receive an answer from his own

natural, as bright, immediate, and resolute, as lightning?

4. Let any man ask himself, how he should construe his rights, were he made a slave; and does he not receive an answer from his own

natural, as bright, immediate, and resolute, as lightning?

5. Let any man ask himself, how he should construe his rights, were he made a slave; and does he not receive an answer from his own

natural, as bright, immediate, and resolute, as lightning?

6. Let any man ask himself, how he should construe his rights, were he made a slave; and does he not receive an answer from his own

natural, as bright, immediate, and resolute, as lightning?

7. Let any man ask himself, how he should construe his rights, were he made a slave; and does he not receive an answer from his own

natural, as bright, immediate, and resolute, as lightning?

8. Let any man ask himself, how he should construe his rights, were he made a slave; and does he not receive an answer from his own

natural, as bright, immediate, and resolute, as lightning?

9. Let any man ask himself, how he should construe his rights, were he made a slave; and does he not receive an answer from his own

natural, as bright, immediate, and resolute, as lightning?

10. Let any man ask himself, how he should construe his rights, were he made a slave; and does he not receive an answer from his own

natural, as bright, immediate, and resolute, as lightning?

11. Let any man ask himself, how he should construe his rights, were he made a slave; and does he not receive an answer from his own

natural, as bright, immediate, and resolute, as lightning?

12. Let any man ask himself, how he should construe his rights, were he made a slave; and does he not receive an answer from his own

natural, as bright, immediate, and resolute, as lightning?

13. Let any man ask himself, how he should construe his rights, were he made a slave; and does he not receive an answer from his own

natural, as bright, immediate, and resolute, as lightning?

14. Let any man ask himself, how he should construe his rights, were he made a slave; and does he not receive an answer from his own

natural, as bright, immediate, and resolute, as lightning?

15. Let any man ask himself, how he should construe his rights, were he made a slave; and does he not receive an answer from his own

natural, as bright,

From the Boston Atlas.

MISSOURI AND THE MORMONS.  
Letter from a Gentleman at the West to his friend in Boston.

Dear Sir:—You ask me for information concerning the Mormon trouble in Missouri. In giving it, I shall be compelled to state particulars that will stagger your belief; and I shall be betrayed into a warmth of expression, which may be construed into the signs of partisan bitterness, but which will be in truth only the language of honest indignation. The series of wrongs and outrages perpetrated on the Mormons, and the closing acts of injustice, by which those wrongs and outrages were suffered to escape, not only unpunished but triumphant, form the elements of a PERSECUTION, which in vain seeks a parallel in the history of our country. For examples of similar outrages on the rights of justice and humanity, I am compelled to resort to barbarous nations and dark ages, which alone furnish precedents to excuse the conduct of the people of Missouri.

The Mormons, I need not say, are a weak and credulous people, whose chief fault is the misfortune of having become the dupes of a villainous impostor. They have an excess of that, as to which the world at large is exceedingly deficient, i. e. *Faith*. They have been misled; and they are to be pitied. But I have yet to learn that their faith taught them immorality. I have yet to learn that it encouraged disobedience to the laws or encroachment on the rights of any fellow-citizen.

The Mormons were in truth a moral, orderly and sober population. They were industrious farmers, and ingenious mechanics. They were busy about their own affairs, and never intermeddled in the concerns of their neighbors. They were exceedingly peaceful and averse to strife, quarrels and violence. They had established schools, they encouraged education; and they all had the rudiments of learning, taught under our school system, at the East. They had begun to open fine farms, and put their lands in a high state of improvement. Many of them were surrounded by numerous comforts, and some with even the elegancies of life.

In all these respects their condition presented a broad contrast to that of their neighbors. Of these neighbors, many had been there for years—much longer in fact than the Mormons—and had made few advances upon the Indians they had displaced. Mud hovels—a “truck-path”—hunting and buck-skin breeches were their highest aspirations. Letters they despised as much as they did the conveniences or comforts of life. Bold, violent, unscrupulous and grasping—hating all who differ from, much more who excel them in the art of living, the relations between them and the Mormons may readily be inferred by any man who has read a single chapter in the history of strife.

The *Anti-Mormons* (for I must distinguish this horde of semi-savages) are exceedingly intolerant. They are *refuse* Kentuckians and Tennesseans, intermixed with Virginians of the same caste, in whom the vice of *sectional pride*, which marks these people, and a *prejudice* against all others, especially those belonging to the free States, whom they indiscriminately brand as Yankees—is exaggerated to the highest pitch. Such persons, if they could do it, would incorporate in the constitution of Missouri, a provision to prohibit emigrating thither of any body, not belonging to their own “kith and kin.” They have also personal pride to an excess, which leads them, however, not to emulate a rival’s exertions, but to envy his success and hate his person. They have, however, a grasping disposition, which stimulates them to acquire; but not industry and enterprise enough to lead them to acquire honestly. They prefer plunder to fair means, if they can only conceal the knowledge of their foul play; because rapine gratifies their propensities to force, indolence and acquisition. They are bold, crafty, and when inspired by revenge, energetic and persevering beyond almost any other race of men.

The worst error, committed by the otherwise cunning Smith and his coadjutors, was that of transplanting his followers to such a soil. A pacific, rather timid, and thrifty people, differing as the Mormons did from the outskirt Missourians in manners, sentiments and modes of life, just served to stimulate the worst passions of the latter, and hold out the prospect of an easy prey to their cupidity and violence.

They are sagacious enough to know that their acts should have a “show of virtue,” and they accordingly began to misrepresent the Mormons. The charges were at first general. The Mormons were a “mighty mean people.” They were “great fools”—which in common acceptance is about as bad as being great villains. Then they were thievish (how ludicrous, when the *Anti-Mormons* had hardly any thing worth stealing!) They “tampered with the negroes,” which we know, in all slave States excites the most intense odium against the accused, without, in the nature of things, a possibility of repelling the accusation, for a slave’s evidence is worthless.

Finally, a fellow burnt his own corn crib and charged it on the Mormons. Bad men hate those whom they have injured. There is, therefore, plenty of reason why the *Anti-Mormons* should yield and abandon the country. Moreover the *land sales* were approaching, and it was expedient that they should be driven out before they could establish their *rights to pre-emption*. In this way their valuable improvements—the fruit of diligence and enterprise—would pass into the hands of men who would have the pleasure of enjoying without the toil of earning.

The massacre at Horne’s Mill ought to be rung through Christendom. A body of men commanded by a Senator from Charlton county, went down to that mill and there fell upon their victims, precisely as the pirates of the Caribbean fell upon theirs. The poor Mormons took refuge in a blacksmith’s shop, and were there murdered in detail. The attacking party leisurely and deliberately thrust their rifles between the logs of the building, and there, as the Mormons were pent up like sheep in a fold, butchered them! An old man, Mr. McBride—said to have been a revolutionary soldier—begged for his life. It was denied him and he was put to death with the most savage violence. A mere child—only nine years old—was chased, supplanting his pursuers, exclaiming “I am an *American boy*.” But all would not answer. He was hunted to his place of refuge under the large bellows of the shop and his head blown into fragments, by means of a rifle deliberately aimed at it! It is said, too, that some of the more desperate and abandoned of the profligate villains, who joined in this affray, returned the next day, and danced over the well in which their victims had been entombed! Certain it is that they plundered those whom they had killed. And it is remembered that this party of assassins had no authority, whatever even for mustering and

marching; and, therefore, in the eye of law, are mere brigands, robbers and murderers.

You ask, if this can be true? I tell you—yes. It is true—aiful, atrocious and abominable as it is, it is true. Yes, it is true—true in the nineteenth century, true in republics, in Christian America; true, while your good people of Boston—a part of the same people that committed these horrors, are sending the gospel of truth and love to far away India and the isles of the ocean.

And how do you think the great Senator-civilian, who led this onslaught, justifies it? “Why,” says he, “we were in a *state of war*! It was *open war*! Which party fired first, I don’t know. It did not matter. We came to fight; we had a fight; and they got whipped.” Yes, indeed they got whipped. Thirty Mormons killed outright or dead of their wounds, and not a hair of a head touched on the other side. A fair fight! Very likely! Men pent up in a blacksmith’s shop and butchered like cattle! An old grey-haired man hacked up and shot through! A child chased and his brains blown out! A fair fight! What ideas of regular war and legitimate battle—or rather what notion of right, justice, or humanity must possess the head of a Senator (?) who can justify his acts, as this one does? It is really a pity that the Mormons did not make a fight of it. If they had done so, this Senator might now have been living to proclaim his own disgrace, with his own lips, to all the intelligence and humanity of Christendom.

From first to last—but especially in the outset of the trouble—the Governor of the State was guilty of the most unpardonable remissness and partiality. He was formerly of Jackson county, and came into office with strong prejudices against the Mormons. At the time of the difficulty in Carroll, the Mormons sent and besought his intercession. He refused it, on the pretext of expense: but in a few weeks afterwards, ordered out against the Mormons, an army large enough to have prostrated ten times the force, supposed to be arrayed against it.

The conduct, too, of Gen. Lucas, who commanded at the (so called) “surrender” at Far West, was to the last degree absurd and tyrannical. Regarding the Mormons—not as American citizens—but as prisoners of war, belonging to a strange and belligerent people, he imposed upon them a “treaty,” by which they bound themselves, through a committee, to indemnify (the innocent for the guilty) the sufferers in Davies, and to quit the State. Such stipulations—so flagrantly at war with the law of the land and with common right—did this notable general officer, in the execution of his high and delicate trust, think fit to exact of his Mormon prisoners, supposing, as he did, that the Mormons were bound by it!

But worse—still more absurd and barbarous than all this, was one transaction, which happened immediately on the surrender. You believe it, that, on that event, General Lucas called a council, composed of some sixteen general officers, which, by a large majority, decided to try, on the next day, 40 or 50 of those Mormons whom they considered ring-leaders, by a *Court Martial*, the end of which would have no doubt been death to all the accused! It was then that Gen. Doniphan, of Clay county—a man respectable for his legal attainments and high character,—addressed Gen. Lucas in the most indignant language. “Sir,” said he, “to-morrow at day light, I march all my command back to Clay. I will not stay here to witness your cold-blooded butchery.” Gen. Lucas was not, however, then averted from his purpose; but the stand taken by Gen. Doniphan, disconcerted both him and the rest of these general officers, all of whom placed great reliance on Gen. Doniphan’s judgment, and secretly (as well they might) distrusted their own. At midnight, Gen. Lucas went to Gen. Doniphan, and begged him to stay. That he wished all things properly conducted; and therefore he intended to name Gen. D. as President of the Court. Gen. Doniphan instantaneously sprung to his feet, and exclaimed:—“This very indument which you hold out, is the reason why I will march two hours earlier than I intended. I wash my hands of this Court. It is murder in cold blood. I will have nothing to do with it.” Suffice it to say, that Gen. Doniphan’s noble stand prevented the execution of this monstrous purpose. The Court Martial was held.

By the villainies of their enemies and their own imprudence, (for just retaliation was in their case imprudence) the Mormons were prostrated. Some sought safety in flight. Some turned what property they had left into the means of removal. Others were too poor to go, and were compelled to stay and suffer. All suffered and all lost. But the *pre-emp-tors* suffered most. They were stripped of the fruits of their hard toils; for not one of them, at the appointed time, present himself, to make good his rights. The earnings of years were thus in one moment wrested from them by violence and fraud. The American citizen is not protected by American laws; but he is driven out from his lands and home by men, whom the law cannot or will not reach, and whom the Legislature of the State would rather suppose Christ should come to them, than they go to him. To say I will not come to Christ because my sins are great, is as one should say, I will not be made happy, because I am miserable. I will eat no bread because I am exceedingly hungry. This would be bad logic; and so is it with thee, to argue—because I am filthy, I will not go to the fountain to be washed, thou wouldst have sanctification before believing.

Remember the mercy of God is infinite! And can the debt be so great that it will exhaust the King’s exchequer to pay them? Why should the Apostle say, “God was rich in mercy, if it were opened only to *little sins*, and if any debt could exhaust it?” Thou canst not think that any one who has entered heaven before thee, has exhausted his treasures, if the sins of all the world could find the bottom of them. God loves to distribute his wealth upon his own terms, and to venture our riches of grace, that he may have returns in riches of glory. Till thou canst be as full as God is merciful, and as evil as God is good, do not think thine iniquities can check an Almighty goodness. Should a man refuse to give his neighbor when he has it by him; and will God, “who is love,” deny me the mercy? Indeed, when he has by him an infinite store. Must I forgive my brother when he offends me, and must I be more charitable to man than infinite mercy will be to me? Shall thy justice only speak, and thy mercy be silent? Is there any cloud so thick as to master any cloud of the melting power of the sun? To master the power of thy mercy? Has not thy mercy as much eloquence and strength to plead for me, as thy justice has to claim against me? Is thy justice better armed with reason, than thy kindness with compassion?

Did Christ ever let any one appeal to him for pardon in vain; or did he not, with as much ease say “thy sins are forgiven thee,” as “take up thy bed and walk?” Suppose the scroll of thy sins could reach from heaven to earth, this would not reach the extent of Christ’s ability to save. He saves to the *utmost*; and that word *utmost* I do set against all thy objections! Have you not a world of precedents? Were any of God’s saints born of the Potomac suppose—that the faith and fanaticism of the Mormons had any influence worth naming, in exciting this persecution.

No—it was the cause I have already intimated, to which this affair may be rightly traced. And let me assure you that any body of men like the Mormons, in all respects, *but their religion*, would in the same situation have shared their fate. I wish you to understand it as my deliberate opinion that, at this moment any body of people, accustomed only to the manners and sentiments of the inhabitants of the free States and rather pacific and yielding in their dispositions, however industrious,

thrifty and intelligent—would, if they attempted a settlement on choice lands in Missouri, fare as well as the Mormons.

Why conceal the truth? Let me tell you that a body of farmers and mechanics from Essex, Middlesex or Norfolk—however they might differ in point of faith—if they should now be transplanted to the abandoned localities of the Mormons—would in five years from the date, be driven out by fire and sword, precisely as the Mormons have, and the General Assembly of Missouri would justify it. Do you ask me how the Germans continue to stay in Missouri? I will tell you. They have taken the *worst soils* in the State—soils which nobody else will take. This is the true answer. The Germans are more disliked than the Yankees; and if they should once presume to interfere with the Kentucky prerogative to occupy the best lands—woe to the poor Germans—unless indeed they will fight harder than the Mormons.

And how do you think the great Senator-civilian, who led this onslaught, justifies it? “Why,” says he, “we were in a *state of war*! It was *open war*! Which party fired first, I don’t know. It did not matter. We came to fight; we had a fight; and they got whipped.”

Yes, indeed they got whipped. Thirty Mormons killed outright or dead of their wounds, and not a hair of a head touched on the other side. A fair fight! Very likely! Men pent up in a blacksmith’s shop and butchered like cattle!

An old grey-haired man hacked up and shot through!

A child chased and his brains blown out!

A fair fight! What ideas of regular war and legitimate battle—or rather what notion of right, justice, or humanity must possess the head of a Senator (?) who can justify his acts, as this one does?

It is really a pity that the Mormons did not make a fight of it. If they had done so, this Senator might now have been living to proclaim his own disgrace, with his own lips, to all the intelligence and humanity of Christendom.

From first to last—but especially in the outset of the trouble—the Governor of the State was guilty of the most unpardonable remissness and partiality.

He was formerly of Jackson county, and came into office with strong prejudices against the Mormons.

At the time of the difficulty in Carroll, the Mormons sent and besought his intercession.

He refused it, on the pretext of expense: but in a few weeks afterwards, ordered out against the Mormons, an army large enough to have prostrated ten times the force, supposed to be arrayed against it.

The game tried so successfully against the Indians, has been played off against the whites.

And those whites are Yankees, who cannot claim the enjoyment of a common right, in the face of certain other portions of their “fellow-citizens,” because they are too conscientious, or too tender, or too timid. But they must succumb like the Indians.

When our readers are informed that this is the good old Kehukee Association, the mother of anti-slavery, the bitter opposer of all benevolent institutions, and the steadfast believer in the accomplishment of God’s purposes without the use of human means, they readily account for the state of things as above.

What a comment is this on the principles and practice of the self-styled Old School Baptists!

One would suppose that people in

such a position of judicial blindness could keep

such a *state of Non-resistance*.

—*Recorder and Watchman.*

a sinner as thou art, he is never like to have such a reason for their exercise, should he miss

such a *settlement*.

LETTER.

Saratoga, 9th January, 1839.

Chris. Intel.

THE KEHUEKE BAPTIST ASSOCIATION held its last annual session at Spring Green, M. H., Martin county, N. C., commencing Saturday before the first Sunday in Oct., 1838. Wm. Hyman was appointed moderator, and Jos. Biggs clerk. The association contains 34 churches. Of these, agreeably to minutes, 30 have had, during the past year, no additions at all—5 have had one each—one has had 2—and 2 have had 3 each—the whole additions during the year to the 38 churches amounting to precisely 13. The losses by excommunication and death during the same period were 74. The whole number in connexion is 1,115. The amount of fund contributed by 38 churches was \$35,50—and that to pay for printing the minutes of the association.

When our readers are informed that this is the good old Kehukee Association, the mother of anti-slavery, the bitter opposer of all benevolent institutions, and the steadfast believer in the accomplishment of God’s purposes without the use of human means, they readily account for the state of things as above.

What a comment is this on the principles and practice of the self-styled Old School Baptists!

One would suppose that people in

such a position of judicial blindness could keep

such a *state of Non-resistance*.

—*Recorder and Watchman.*

NASHVILLE UNIVERSITY.

The usual spring exercises, in public speaking, of the students of the Nashville University, were held in the Episcopal Church on Tuesday, the 2d inst. Eight young gentlemen made addresses. The efforts of all were very creditable to themselves and to the institution of which they are members—some of them eminently so.

The house was very much crowded with the literati, “the beauty and fashion” of the city, indicative of an increasing interest in that concerns the cultivation among us of “high letters.” The prospects of the University are, we learn, flattering in a high degree. Our numerous city schools are all very full. The Female Academy has two hundred and twenty pupils. H.

Communications.

For the Christian Reflector.

ALL WARS WRONG.

After much thought on this subject, and not altogether unapprised of the practical responsibilities which it involves, I am inclined to take the position that all wars are incompatible with christian principles. There is, however, one single exception, but on which there can be no diversity of opinion; that is, where a special commission is given from heaven. In such case, both aggressive and defensive wars are justifiable, nay, a duty on christian principles. In support of this position, I would say, that in no recollecting instance, has God approved of any people going to war, without such a special commission. Now, if it can be fairly made to appear that God has, both in the old and new testament, given laws and precepts of universal obligation, which are incompatible with both the spirit and letter of war; and never approved of war without a special commission given by himself; then wars of every kind must be wrong without such a warrant. Two instances may here be presented as evidence that the kings of Israel did not feel themselves justified in engaging in war, either aggressive or defensive, without permission from God. The first is a case of defensive war. 2. Sam. v. 17-19. “But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David, and David heard of it, and went down to the hold. The Philistines also came, and spread themselves in the valley of Rephaim. And David enquired of the Lord, saying, shall I go up to the Philistines? Will thou deliver them into my hand? And the Lord said unto David, Go up: for I will doubtless deliver the Philistines into thine hand. If it was right for David to defend himself against the aggressive war of the Philistines, without a special warrant from God, I ask, why did he ask the question? The other is a case of aggressive war. Abah knew that the will of God should be sought and known before he went up to Ramoth Gilead, but preferred the Prophet of Baal, to Micaiah. But Jehoshaphat thought it wrong to go, without a special commission from God. I said, no instance occurred to me of God having approved of men engaging in war without an express warrant from himself; and if there should be a case found, it would not be conclusive evidence that they had no commission from him, as it might not be deemed necessary to record such warrant in every instance.

Some have thought that an instance of going to war without authority from God, is found in Abram’s slaughter of the kings, and recovery of Lot’s family and his goods. And also that Melchisedeck’s blessing, instead of proving him, is proof that war is justifiable. But to me it appears quite inadmissible for the following reasons: 1. He simply blesses him, not as a conqueror, but with reference to the covenant, or rather promise which God had previously made to him in the XII. Chapter. And although the king of Salem blessed God who had delivered his enemies into his hand, yet it does not prove that war generally is right, as it did his son into the hands of sinners, and Israel into the hands of their oppressors, did not justify them in their religious victories and cruelties. 2. It is thought to be highly probable that Abram enquired of God in regard to this expedition, not merely because the Lord delivered them into his hand; but because Abram used language which more than intimates that he had previously conversed with God on the subject. The king of Sodom said unto Abram, “Give me the person, and take the goods unto thyself. And Abram said to the king of Sodom, I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take a thread even to a shoe-latchet, and that I will not take any thing that is thine.” If the simple fact, that God did not reprove Abram for going to war, even if he had no special commission, evinces war to be justifiable on christian principles: then the same course of reasoning proves polygamy is justifiable on christian principles; for Jacob was blessed of God in his return with his two wives, and was not reproved for marrying them. The truth is, there were some things which were winked at in times of comparative ignorance, and under the darker dispensations, which are not to be tolerated under the clearer developments of our holy, pure, and peaceful religion.

It is often asked by the advocates of war, “why, if the custom of war be wrong, did not the great Teacher of men denounce it specifically? and that would have settled the question at once.” And not viewing it thus denominated, they infer that he did not mean to

## Christian Reflector.

"Charity rejoiceth in the Truth."

WORCESTER:

FRIDAY, MAY 3, 1839.

## CHANGE OF DATE.

The Board of Managers of the *Christian Reflector*, at their meeting on Wednesday last, resolved to change the date of the paper from Friday to Wednesday. Our subscribers will, therefore, expect their paper accordingly. The principal reason for this change is that in some cases the paper does not reach the subscribers at the most convenient time.

N. B. Such subscribers in this county as desire to have their papers brought to them by postriders in preference to the present mode, will please contract with the postriders, for carrying them.

## REVIVAL.

We are happy to learn that a very interesting revival is now in progress in West Boylston, where the friends of the *Slave* have long been numerous and active. In such a place, probably, every new convert will be an efficient Abolitionist, since his attention having already been turned to the benighted condition of the millions in bondage, his new heart will sympathize with them and desire that, as he has experienced the power of the Gospel to his salvation, he may do something to send the same Gospel to those who, by the barbarous laws of the land, are kept back from reading its sacred pages. The principles of Abolition promote revivals wherever they are imbibed and acted upon by the members of the church. May our Brethren in W. B. be encouraged to still greater efforts in every good work.

## BAPTIST ANTI-SLAVERY CONVENTION.

We are gratified to learn by a correspondent, writing from New York, that the Baptist Abolitionists who attended the late Anti-Slavery Meeting in Philadelphia manifested a strong desire for a Baptist Anti-Slavery Convention.

They will come to the Anniversary of the American A. S. Society in N. Y. next Tuesday 7th inst. prepared to take decided ground and to adopt such measures as the present important Crisis demands.

The following paragraph is from a recent number of the Eastern Baptist.

Since our last remarks upon the proposition for a Baptist Anti-Slavery Convention, we have received several names to be annexed to the call for a State Convention and several letters approving of the proposal.

The Editors of this paper are ready for a State, New England, or National Convention of Baptists opposed to slavery; and we believe we may safely rely upon the active co-operation of Baptists generally in this State. Let a call be issued, and this State will furnish her quota of names, to be annexed to it, and in case a Convention is convened, her proportion of delegates.—w.

## A TIME TO PLANT.—Sol.

At the present moment, four questions agitate the minds of the community in general; for almost every man at the North, whatever is his "calling," feels, at this season, some interest in planting.

## 1. What shall I plant?

## 2. How shall I plant?

## 3. Where shall I plant?

## 4. When shall I plant?

It is our desire to suggest a few thoughts in reply to these inquiries; for an Editor takes a deep interest in planting—perhaps, as deep as the farmer himself.

First, therefore, *negatively*—no man should plant or allow others to plant in his grounds any seeds which, from experience or observation or history, he has good reason to think, will produce noxious plants. Neither will any truly wise planter expend labor in cultivating useless plants.

But, positively—every planter ought to select such seeds as will produce the best—most profitable plants.

Secondly—the manner of planting is not to be overlooked. The soil should be well prepared and enriched.

Thirdly—plant in the best—most appropriate soil.

Fourthly—the time for planting is of essential importance—if suffered to pass by, the harvested harvest will be lost, or at least, will be more or less diminished. Now we take a most lively interest in these questions, as they relate to the agriculturist; and we wish to see every farmer a good and prosperous cultivator. We hope they will answer these questions wisely, both in theory and in practice this Spring, and may the bountiful Parent bless them in their labors. But the same questions admit of answers relating to higher interests than those of time—answers, in which the mechanic, the merchant, the lawyer, the physician, the minister, every man, every woman, every child, has an inevitable and permanent and most comprehensive concern.

*Spiritually*—for man is a deathless spirit, all should plant alike.

1. Plant only the good seed of *Truth*; for this alone will produce the fruits of righteousness and peace.

2. Plant the seed of truth with utmost care—not in an unbroken, but in a well tilled soil—not among the living roots of error.

3. Plant this seed in every part of the field—"sow beside all waters"—every intellectual and moral faculty ought to be cultivated and receive the seed of truth. There is not any waste land in this field of the soul. There is not a spot in the entire field which will fail to produce more precious than the choicest fruits of the earth, if suitably cultivated. Here every man holds, by "deed" Divine a wide and rich domain. And now the final question presents itself.

4. When shall I plant? Now to us is the seed-time. The sluggard, who suffers the seed-time to slide by without going forth into his field to do the labor of the season, is a Scriptural and striking emblem of any human being who is at this moment doing nothing to secure provisions for the future wants of the soul—nothing in this SPRING of his *Being* to secure an adequate harvest in the AUTUMN of Eternity. As the farmer goes forth to his toils, let him carry these few thoughts to his field; and let the man, whose occupation excludes him from that nobles and most fitting of mere earthly employments, *agriculture*, let that man remember to plant the good seed of the kingdom in every part of a well prepared mind, and to plant immediately.

## 4. When shall I plant?

Now to us is the seed-time. The sluggard, who suffers the seed-time to slide by without going forth into his field to do the labor of the season, is a Scriptural and striking emblem of any human being who is at this moment doing nothing to secure provisions for the future wants of the soul—nothing in this SPRING of his *Being* to secure an adequate harvest in the AUTUMN of Eternity. As the farmer goes forth to his toils, let him carry these few thoughts to his field; and let the man, whose occupation excludes him from that nobles and most fitting of mere earthly employments, *agriculture*, let that man remember to plant the good seed of the kingdom in every part of a well prepared mind, and to plant immediately.

## PUBLIC ROBBERIES.

"TWO MILLIONS, SIXTY FOUR THOUSAND, TWO HUNDRED AND FIVE DOLLARS"—is the sum of losses to the people of the United States by the defalcations of public functionaries since 1829, as estimated from official documents. "This

says the Providence Journal, after having enumerated about forty defalcators, "might be enlarged by giving a list of all the defalcators since 1829, and the amounts due by them: the principals only are given above."

Now we of the Reflector have no eye, and political party in making this quotation, but—Whigs were in power, the state of things would probably, be no better. The only effectual way to remedy this and many other public evils, is, in our humble opinion, to reform our elections, and instead of choosing either Whigs or Democrats, choose honest men.

## YOUTH'S CABINET REVIVED.

We are pleased to see Brother N. Southard, the Author of the *Anti-Slavery Almanac*, again in the field, rallying youthful hosts to the great battle. If the United States Army has its "West Point," Anti-slavery needs its corresponding "training ground" for both Officers and Soldiers among the prospective citizens of the republic. Br. S. is a good instructor in the tactics of this holy and benevolent and noble cause. Let him have many "Cads."

## THE YOUTH'S CABINET.

Is published every Thursday, at No. 9, Spruce street, New-York, and No. 25, Cornhill, Boston. Letters may be sent, (post paid,) to either place.

N. SOUTHARD, Editor and Proprietor.

Terms, \$1 per annum, in advance.

In the paper of Aug. 17, 1838, was the following paragraph:

"NOTICE.

"The Cabinet will be suspended for a few weeks; when the proprietor hopes to make some arrangement by which it may appear in an improved dress."

No such arrangement was made. A few weeks ago, having some business in Boston, I learned that there was great inquiry for the Cabinet. One Member of the Massachusetts Legislature took several opportunities to urge me to resume it. He said he never knew the stopping any paper, to occasion so much inquiry and apparent regret. One father said the paper was received in his family with much interest, and that it came nearer being just such a paper as he would like to have, than any other he ever saw.

While assailed on all sides by entreaties to go on, I remembered that the destines of the slave, of the nation, and perhaps of the world, depended, under God, on the youth in this republic, and I could scarcely hesitate. I resolved to do what I could to have one juvenile paper, which should *plead for the slave*. Reader, will you help sustain it, or shall it die?"

More than a year ago, I was called suddenly from Boston, to New York. I parted from the Cabinet with great reluctance, and now, in compliance with your pressing calls, I have ventured to resume it. I do this *at my own risk*, involving no one else in the enterprise. It is in your power to give it efficient support, or you may let it die. Which will you do?

To all who feel for the slave,—of every complexion—*we look with confidence*. While he is denied the poor privilege of telling of his wrongs, and while our common school books and Sabbath School books, have no word for him, shall there not be *one juvenile paper* to remind the young of his cruel wrongs? If the adults now on the stage had received an anti-slavery education, there would not now be a slave to curse the American soil, and pray for vengeance on republican oppressors. Wealth accumulated for children in this land, will probably share the fate of Lot's possessions in Sodom, unless our children are early taught to take no part in sustaining slavery.

We beg you to lose no time in obtaining as many subscribers as possible. The approaching anniversaries in New York and Boston will probably afford you some convenient opportunity of forwarding the money. Otherwise, send by mail. We will pay the postage on all letters containing five dollars or more.

From the Spy.

Mr. Editor:—Why will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy, the town of Worcester seemed to be challenged on the subject. Mr. Thurber, you are aware, is about to leave his school; and having heard it suggested by a number of persons, that he would be a suitable person for that office, and thinking so myself, I have taken the liberty to suggest the same to you, which you will notice as soon as good.

Mr. Editor:—Will not Charles Thurber make a good County Commissioner? I wish you would give his name to the public, as a candidate, and oblige an old subscriber. I see in the last Spy

## POETRY.

ALINE.  
BY ELIZABETH MARGARET CHANDLER.  
How very beautiful

The creatures of this earth can sometimes be!  
Aline was one of such; the summer rose  
Hath not a petal fairer than her cheek,  
Nor hath the light of the out-breaking sun  
More radiant gladness than her beaming smile,  
Her heart was full of gushing happiness.  
The common air—the unfolding of a flower—  
The voice of streams—the music of a bird  
Was joy to her; and her glad spirit breathed  
Its light o'er all around; yet her soft eye  
Was readier than a child's to fill with tears  
For human sorrow; and her heart poured out  
Its large affections over all that lived.  
There was no selfishness in its young pulse;  
Its thoughts were full of God, and all He made  
To breathe upon the earth shared in her love,  
And the upswelling of her sympathies.

Again,  
In after years I look'd upon Aline,  
Her face was lovely yet, but wore not all  
The bloom of its young freshness; and the light,  
That made its glance a gladness, was not there.  
A childish group was round, filling the room  
With their sweet laughter; and a bright-eyed girl,  
Who look'd Aline restored to youth again,  
Held to her mother's cheek the baby lips  
Of a young brother, crowing in his joy;  
As she laugh'd back to him.

Aline went forth  
Amidst her servants; and her voice arose  
Sobily and harsh, and they shrank back in dread  
From her stern eye. The keen and cruel scourge,  
Was busy at her bidding; and the limbs  
Of women bled before her, and the shriek  
Of childhood rose unheeded.

Then came one,  
Whose traffic was in human forms; whose wealth  
Was gather'd from the blood of breaking hearts,  
And the stern rending of the holiest ties,  
That bless man's nature. For a price of gold,  
Her husband sold to him the only son  
Of a fond mother's love, and from the arms  
Of conjugal affection, a sad wife,  
With all her weeping babes—and she stood by—  
That once compassionate girl—without a tear;  
Seeing their misery, yet speaking not  
One word to save them. She who once,  
But at the thought of such iniquity,  
And so much wretchedness, had shuddering wept,  
Beheld it now without a passing pang;  
And careless went to her own babe again—  
So much had the best feelings of her heart  
Been scar'd by dwelling 'midst a land of slaves.

From the Ohio Aurora.  
TO THE HON. THOMAS MORRIS.  
Written on hearing of his rejection as Unite-  
d States Senator from Ohio, and of the election  
of Judge Tappan in his stead.  
Our glory's sun is set,—  
For the heart and lip are dumb,—  
And the Southron's taunt tamely met—  
Our kneeling day is come!  
For the recreant West hath kneeled  
At the footstool of the South,  
And the voice of her own free son is sealed,  
And the seal is on her mouth!

Let her name be blazoned high  
On the land and by the sea!—  
In the cold New England's stormy sky,  
Where the heart and lip are free!  
Where her mountain-torrent roars  
Her wide, deep forests through,  
Along by her gray and surf-lashed shores,—  
O'er her lakes so cold and blue!

Pennsylvania's heart,  
Where the heart shall never yield!  
Where her solemn streams from her mountains  
start,  
On Braddock's bloody field!  
Where the starved and way-worn slave  
Is shot in his mountain-lair,  
And his mangled curse finds a rocky grave  
Where he breathed his first free air,—

Where his blood is in the wild,  
Though his screams have died away,  
While look in vain his wife and child,  
For his steps by night and day;—  
In prairies wild and green,  
Be her name in every mouth,  
Be it heard on every side, ay, e'en  
In the South—in the guilty South!

What hast thou done, that they  
Should frown upon thee now?—  
What is the crime they thus repay  
With a dark and clouded brow?  
While round our banners wave,  
And the glorious boar is won,  
Thou hast loosed the cry of the dying slave,  
As she groaneth in the sun!

Thou hadst eyes and couldst not be blind  
To her hot and bitter tears,  
Nor deaf to her shrieks that load the wind,  
Nor cold to a mother's fears;  
Thy heart could not be dumb  
To the wail of the down-trod poor,  
Though the stern rebuke should harshly come  
From the sons of the high and pure.

Thou art one of the few who are better  
Than those they represent,  
Who rise to burst the bondman's fetter,  
Ere the day for breaking is spent,—  
Who cherish those golden words  
That art from oblivion won,—  
Undying gems that flashed from the lips  
Of the glorious Jefferson!

There are some whose nerves are strong,  
Who can see the slave all gory,  
And scarred with the mark of the driver's  
thong,

And shout, "Oh glory! glory!"—  
Who can gaze on the bowed with years,  
As he perisheth in the sun,  
And coldly look on the orphan's tears,  
As she prayeth her life were done,—  
On her deadly agony,

That is seen in the dim midnight;  
On her lips that utter their dying cry  
In their ghastly, ghostly white!  
Thou art not one of those,—

To thy glory be it said:  
Thou canst not now thy free lips close,  
For the captive bends his head.

But thou\* who canst not feel  
For the slave, though slave thou be,  
The haughty South hath stamped her seal  
Of a crouching slave on thee!

Send love!—mild and meek,—  
Thy burning shame quick smother,—  
If thy master smite thee on one cheek  
Turn calmly thou the other!

But thou, the wise and good,  
We will pray together for thee;  
Thou hast done as thy country's freemen  
should,

While battling for her free!

Thou hast our warmest love,  
Thou hast our freshest tears,  
And shall have that love till our hearts grow  
cold,

To our latest, latest years,

Farewell! farewell! Unknown  
Though the minstrel is to thee,  
He hath wood his lyre to an humble tone,  
For the champion of the free!

And its dying cadence moans,  
"May sorrow find thee never,

And love and truth, with their kindred tones,  
Be with thee now and forever!"

SHELLEY.

\*Judge Tappan, who, it is said, was formerly an abolitionist, but who has lately discovered and renounced his error.

## SLAVERY.

From the Abolitionist.

## THE SLAVERY QUESTION THROUGHOUT THE WORLD.

THE UNITED STATES.

A convention to devise measures for the universal abolition of slavery and the slave trade, and to be composed of delegates from various nations, is to meet in England during the next year. It is a magnificent project, and excites general attention. In contemplating it, we are led to the following reflections concerning the present state of this great question, and the influences soon to be brought to bear on this country.

We consider the preceding article deserving of a second perusal and serious reflection. That emancipation will come, and that with no very sluggish pace, we confidently believe; and that our country will be placed in a fearful predicament, if she shall stand out obstinately against her duty until Europe shall have united under the abolition banner, is equally certain. Specious repentence alone can save us.

The indications at the present time are greatly in favor of victory. Their numbers are multiplying rapidly. Societies are forming in every part of the land. And thousands and tens of thousands are inquiring into the principles and designs of the abolitionists. And we frequently hear the remark, "why, we are all abolitionists. All that is wanting, is the means to make theoretical abolitionists working abolitionists! " Truth is great, and will prevail, in spite of all opposition.—N.

with the alternative of war in case it were refused. A large part of our body is weak—vulnerable—fatuely so; the fact that it is, is seen and known by all; the shaft of the puniest adversary can reach it. In proof of the position, that the abolition of slavery gives augmented power to a people who adopt it, we here ask the reader, whether England, already, since the passage of her Emancipation act in 1833, has not made an impression on the statesmen of this country, as to their soundness and power, that they never felt before? The discussions in the last Congress concerning the Maine boundary question revealed this fact.

We ask reflecting men to ponder well the subject here presented for their consideration. A large portion of our country is strewed with inflammable materials, which an enemy of pigmeen stature can fire, as easily as the most gigantic. There is no nation whose enmity we can despise, so long as we continue to rear and support for us, in our midst, troops—cohorts—legions of auxiliaries—auxiliaries whose wrongs render superfluous the Carthaginian oath of "eternal enmity" and who stand ready, at a word, to rush to their revenge. Suppose we should be at war with England, or France, or Spain, or even Mexico; and the West Indies free:—Would these powers respect our "Southern system?" Would they so highly venerate an institution which, detesting it, they had themselves cast off, as to pass by the soft and sunny regions of the South, that they might run their heads against the rough and rocky ramparts of the North? Not they!—And whence would they draw their levies for such a service? From the unacclimated natives of Europe? No. They would summon to their banners men brought up under a tropical sun—inured to southern toil—the iles of Jamaica—of Cuba—of Hayti, stimulated by thirst for plunder, if not by desire of renown to be won by striking off the fetters from millions of their race. If the South, aided by the North, has been baffled, for years, by a few hundred Indians and fugitive slaves, how could she withstand accompanying battalions, trained and led on by experienced captains, and the simultaneous insurrection of half her effective population, welcoming the invaders to the banquet of plunder and blood?

We consider the preceding article deserving of a second perusal and serious reflection. That emancipation will come, and that with no very sluggish pace, we confidently believe; and that our country will be placed in a fearful predicament, if she shall stand out obstinately against her duty until Europe shall have united under the abolition banner, is equally certain. Specious repentence alone can save us.

The indications at the present time are greatly in favor of victory. Their numbers are multiplying rapidly. Societies are forming in every part of the land. And thousands and tens of thousands are inquiring into the principles and designs of the abolitionists. And we frequently hear the remark, "why, we are all abolitionists. All that is wanting, is the means to make theoretical abolitionists working abolitionists! " Truth is great, and will prevail, in spite of all opposition.—N.

## TRAVELING ON LORD'S DAY.

He who slighteth the Sabbath, will, in a short time, have leanness and barrenness of soul. It is one of the first and most certain marks of a backsliding state. If a man is seen unnecessarily traveling on the Sabbath, his Christian character is depreciated, and his influence impaired. He injures himself, and he injures the church to which he belongs. He deprives himself of spiritual nourishment, and he affords a pretext to others to justify themselves in a like desecration by example.

We are to cease from doing our own work, or following our own pleasure, on the Lord's day. That disciple who journeys on this day, with a view to save time, disobeys his Lord and Lawgiver, and shall be beaten with many stripes. He sets an evil example, from the worst motive, gain; and he has too much reason to fear that God will visit him with his displeasure, by permitting the adversary to lead him further and further astray from the path of duty. We feel satisfied that nothing was ever eventually gained by business-traveling on the Sabbath; whilst spiritual barrenness, loss of Christian character and peace of conscience, will be felt in a greater or less degree.

Baptist Herald.

## BE COURTEOUS.

Among the commandments addressed by the Holy Spirit to his people, this is not the least prominent nor important:—"Be courteous." (1 Pet. iii. 8.) To be courteous is, according to our best lexicographers, to be elegant of manners—well bred. The profession of a Christian obliges a man to be a gentleman. To neglect conforming our manners to the true standard of eloquence, or to fail to cultivate, in our intercourse, the principles and practice usually characterized as "good breeding," is to neglect the commandment of God, and to refuse obedience to what he has required.

That this subject is not correctly appreciated is very evident. Who ever heard a sermon on Christian courtesy? How many evils is the cause of Christ's suffering for want of a just understanding of what this duty requires? Under the specious names of candor and plain dealing all its principles are constantly set at defiance, and irreparable injuries inflicted in all the departments of our Christian society. Many a minister, for want of proper attention to the inspired rules of courtesy, more of which are embodied in the twelfth chapter of Romans than, perhaps, any other chapter of the Bible, has rendered himself repugnant to numerous members of his congregation, and from that hour ceased to have the ability to do them good. An act of discourtesy of one member of a church towards another, or an abrupt or disrespectful demeanor or address, is evident from the fact that she six years ago published a book, in which she mentioned this very law as a violation of the principle of justice and freedom.

Your petitioner can offer no certificate that she understands her own petition; but she begs respectfully to offer her sincere assurance that she fully comprehends the origin of the law, its bearings past and present, the strong prejudice by which it is sustained, and the consequent unpopularity of her proceeding. That she is not made the ignorant tool of evil-designing persons, during the recent excitement, is evident from the fact that she six years ago published a book, in which she mentioned this very law as a violation of the principle of justice and freedom.

Lastly, your petitioner, as a free-born woman, sharing moral and intellectual advantages with all the sons and daughters of this intelligent Commonwealth, begs leave, respectfully, to protest against the contemptuous treatment offered to her sisters in Lynn. To sustain this protest she appeals to the law of "chivalry," which had its use in a barbarous age, and should pass away with barbarism. As far better suited to the age and country in which she lives, she prefers a plain appeal to the respect due from the representatives of a free and enlightened people to the decorous expression of any conscientious views and opinions from any member of the community.

LYDIA MARIA CHILD.

Northampton, March 20, 1839.

## WILL YOU SUCCEED?

We rejoice to see in late numbers of the Eastern Baptist, published in Brunswick, Me., strong indications that the able

and worthy conductors of that paper are engaged in the Anti-slavery enterprise with increasing zeal. None of our exchange papers breathe a better spirit. The following is a portion of an article which appeared in its columns Apr. 24, in answer to the inquiry often raised—"will the Abolitionists accomplish the end they seek?"—the Baptist replies. "They have every reason to expect a

## VICTORY.

1. From the success which has crowned the British Abolitionists. Their warfare was as arduous as ours, and if American Abolitionism has had its martyred Lovejoy, the English abolitionism had its martyred Smith. And with the successful example before our eyes and at our door, we have no reason to believe, that it will work conviction in the consciences of many, who will thereby be induced to enlist in this cause?

2. We may expect to become victors, from the feebleness of the enemy's weapons. They have seldom employed argument; and when this has been attempted, how feeble, how ridiculous have been the efforts of our enemies! Witness, both the religious champion Wayland, and the political champion Henry Clay. We may consider the Rubicon as now passed. If the tallest of our modern Goliaths, have *done* what *can* the men do that shall come after them?

3. The abolitionists may expect success, from the goodness of their cause. It is an age of moral reformation. And why should not this reformation succeed as well as others of much less importance?

4. There never was an enterprise which had in its commencement, enlisted so much talent and goodness, as the abolitionist cause.

5. The indications at the present time are greatly in favor of victory. Their numbers are multiplying rapidly. Societies are forming in every part of the land. And thousands and tens of thousands are inquiring into the principles and designs of the abolitionists. And we frequently hear the remark, "why, we are all abolitionists. All that is wanting, is the means to make theoretical abolitionists working abolitionists! " Truth is great, and will prevail, in spite of all opposition.—N.

## ◆◆◆◆◆

TRAVELING ON LORD'S DAY.

He who slighteth the Sabbath, will, in a short time, have leanness and barrenness of soul. It is one of the first and most certain marks of a backsliding state. If a man is seen unnecessarily traveling on the Sabbath, his Christian character is depreciated, and his influence impaired. He injures himself, and he injures the church to which he belongs. He deprives himself of spiritual nourishment, and he affords a pretext to others to justify themselves in a like desecration by example.

We are to cease from doing our own work, or following our own pleasure, on the Lord's day. That disciple who journeys on this day, with a view to save time, disobeys his Lord and Lawgiver, and shall be beaten with many stripes. He sets an evil example, from the worst motive, gain; and he has too much reason to fear that God will visit him with his displeasure, by permitting the adversary to lead him further and further astray from the path of duty. We feel satisfied that nothing was ever eventually gained by business-traveling on the Sabbath; whilst spiritual barrenness, loss of Christian character and peace of conscience, will be felt in a greater or less degree.

Baptist Herald.

## BE COURTEOUS.

Among the commandments addressed by the Holy Spirit to his people, this is not the least prominent nor important:—"Be courteous." (1 Pet. iii. 8.) To be courteous is, according to our best lexicographers, to be elegant of manners—well bred. The profession of a Christian obliges a man to be a gentleman. To neglect conforming our manners to the true standard of eloquence, or to fail to cultivate, in our intercourse, the principles and practice usually characterized as "good breeding," is to neglect the commandment of God, and to refuse obedience to what he has required.

That this subject is not correctly appreciated is very evident. Who ever heard a sermon on Christian courtesy? How many evils is the cause of Christ's suffering for want of a just understanding of what this duty requires? Under the specious names of candor and plain dealing all its principles are constantly set at defiance, and irreparable injuries inflicted in all the departments of our Christian society. Many a minister, for want of proper attention to the inspired rules of courtesy, more of which are embodied in the twelfth chapter of Romans than, perhaps, any other chapter of the Bible, has rendered himself repugnant to numerous members of his congregation, and from that hour ceased to have the ability to do them good. An act of discourtesy of one member of a church towards another, or an abrupt or disrespectful demeanor or address, is evident from the fact that she six years ago published a book, in which she mentioned this very law as a violation of the principle of justice and freedom.

Lastly, your petitioner, as a free-born woman, sharing moral and intellectual advantages with all the sons and daughters of this intelligent Commonwealth, begs leave, respectfully, to protest against the contemptuous treatment offered to her sisters in Lynn. To sustain this protest she appeals to the law of "chivalry," which had its use in a barbarous age, and should pass away with barbarism. As far better suited to the age and country in which she lives, she prefers a plain appeal to the respect due from the representatives of a free and enlightened people to the decorous expression of any conscientious views and opinions from any member of the community.

LYDIA MARIA CHILD.

Northampton, March 20, 1839.

## WILL YOU SUCCEED?

We rejoice to see in late numbers of the Eastern Baptist, published in Brunswick, Me., strong indications that the able

and worthy conductors of that paper are engaged in the Anti-slavery enterprise with increasing zeal. None of our exchange papers breathe a better spirit. The following is a portion of an article which appeared in its columns Apr. 24, in answer to the inquiry often raised—"will the Abolitionists accomplish the end they seek?"—the Baptist replies. "They have every reason to expect a

success of those who were its advocates—*Ceteris paribus*, the church, or the denomination most attentive to the command in question will be most happy and prosperous.

H.

## MISCELLANY.

"Substitute for the Sun." The newly invented light of M. Gaudin, on which experiments were recently made at Paris, is an improved modification of the well known invention of Lieutenant Drummond. While Drummond pours a stream of oxygen gas through spirits of wine, upon unslacked lime, Gaudin makes use of a more ethereal kind of oxygen, which he conducts through burning essence of turpentine. The Drummond light is 1500 times stronger than that of burning gas; the Gaudin light is, we are assured by the inventor, as strong as that of the sun, or thirty thousand times stronger than gas, and of course, ten times more so than that of the Drummond. The method by which M. Gaudin proposes to turn the new invention to use is singularly striking. He proposes to erect in the island of the Pont Neuf, in the middle of the Seine and centre of Paris, a light house, five hundred feet high, in which is to be placed a light from a hundred thousand to a million gas pipes strong—the power to be varied as the nights are light or dark. Paris will thus enjoy a sort of perpetual day; and as soon as the sun of the heavens has set, the sun of the Pont Neuf will rise!—*Mechanic's Magazine*.

The Effects of Steam.—It is said that a person can now go from New York to Jerusalem in thirty-three days! From the former city to Bristol